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appeared in many editions, each with a steadily increasing mass of notes and commentaries.

The present edition is the first published in this country and the first ever to appear with an English translation. Only the first volume has thus far been printed, containing the aggadic portions of the first three sections of the Talmud. The entire work, when completed, will probably consist of five volumes.

The editor, Rabbi S. H. Glick, of New York City, has stated frankly in his preface that his purpose in preparing this edition and translation is to enable the Jewish youth of America to study conveniently one of the classics of mediaeval Hebrew literature and, by familiarizing themselves with the ethical and spiritual teachings of Judaism as set forth in this work, to become imbued with love and zeal for the religion of their fathers. It is a commendable purpose, yet hardly qualified to subserve scientific interests. The present work is scientific neither in character nor in execution. The English is frequently faulty and uncolloquial, and numerous inaccuracies and errors exist, both in Hebrew text and translation. Not infrequently considerable portions of the original are omitted without apparent reason, and, again, passages that appear in the Hebrew text are untranslated in the accompanying English version. The notes also are too elementary and inadequate to satisfy the needs of either Jewish or non-Jewish student. Nevertheless the work is not without some value for the student of talmudic literature who is still inexperienced in the peculiar talmudic phraseology and dialectic. To such it may be commended as a useful help. And even a cursory reading of the English translation should give some understanding of the ethical character and teachings of Judaism and also furnish homiletical material of spiritual beauty and value in the form of stories from the rabbis, hitherto inaccessible to English readers.

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ARABIC LEXICOGRAPHY

A real Arabic lexicon is a vision whose realization none of those now living dares hope for in his lifetime. Preliminary labors and studies were, indeed, increasing at a most promising rate, until the great catastrophe of 1914 made a sharp break in this, as in so many other promises.

The nearest approach to a modern Arabic lexicon is still the product of Lane's prodigious labors; this may be said, in spite of its incompleteness, without disparaging the work of Freytag and Dozy. It is a young English scholar who, so far as the knowledge of the reviewer reaches in the present troubled state of affairs, has made the latest contribution in this field.¹ A

¹ *The Fākhir of al-Mufaddal ibn Salama*. By C. A. Storey. Leyden: E. J. Brill, 1915. xvii+80+14 pages.

pupil of Bevan's, Storey brings to the work all the accuracy and painstaking conscientiousness, as well as the results of the extensive experience of his master in the difficult technique of editing an Arabic text. The book edited by him is what may be called a phrase lexicon, though hardly after the manner of Roget's *Thesaurus*. Not much of the material here published is new, as the footnote parallels, gathered with great diligence and infinite labor, show. Yet the gathering of it under the heads of phrases and popular locutions makes valuable lexicographical material of it and will help the future lexicographer to save many weary hours of grinding work. The indexes, as might have been expected from a pupil of Bevan's, are all that indexes of such a volume should be. Perhaps it would have been asking too much to have required, instead of the list of words (الفاظ فهرست), an alphabetical list of all the 521 phrases which form the subject-matter of the volume. In the absence of a full lexicon, each Arabist must list and catalogue this and similar material in a manner which, in any case, would be quite impossible in any book of this nature. It is to be hoped that Storey, who is designated on the title-page as Professor of Arabic in the Muhammadan College, Aligarh, may live to continue his labors and to present to us with the same virtuosity some of the rich stores of Arabic literature which still lie hidden, and perhaps in part unknown, in the libraries of India.

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A NEW TRANSLATION OF THE OLD TESTAMENT

The Jewish Publication Society of America has just put out, under the managing editorship of Professor Max L. Margolis, a new English version of the Old Testament.¹ This edition was made possible by the generosity of Mr. Jacob Schiff, who gave \$50,000.00 to the Society for this purpose. There was ample justification for this expenditure of money and energy. The Revised Version is now behind the best Hebrew scholarship of today and furthermore leaves much to be desired in respect to literary style; while the Authorized Version, in addition to its defects in scholarship and notwithstanding its magnificent and unapproachable style, is impossible for the Jew, because of the Christian exegesis reflected in such running heads as "An Exhortation to Trust in Christ," "Christ's Free Redemption."

The external characteristics of the new version may be briefly indicated. A larger recognition of the poetic element in prophecy and elsewhere is shown in the printing of such material in poetic form. Marginal notes and

¹ The Holy Scriptures according to the Masoretic Text. A new translation, with the aid of previous versions and with constant consultation of Jewish authorities. Philadelphia: Jewish Publication Society of America, 1917. Pp. xv + 1136.